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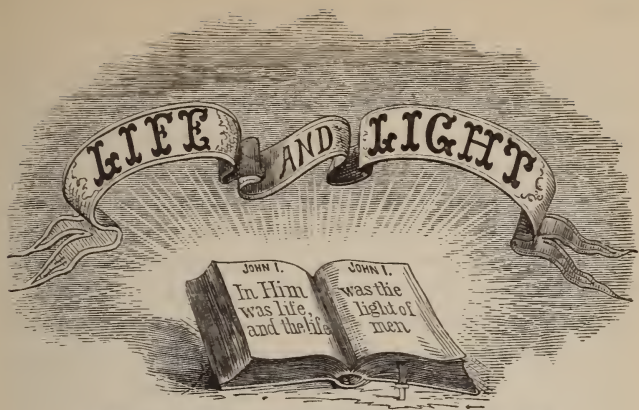
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FOR WOMAN.

VOL. IV.

SEPTEMBER, 1874.

No. 9.

CENTRAL TURKEY.

DESCRIPTIVE SKETCH.

BY MISS M. G. HOLLISTER.

BEYOND the historic lands of Greece, and the seagirt, rocky islands of the Ægean, lies the city of Constantinople; and still beyond, across the Bosphorus, lies the land of Anatolia, better known to western nations as Asia Minor. In its south-eastern portions are the plains of Antioch, Tarsus, Marash, and the less fertile regions about Aintab, Orfa, and Aleppo.

Above the plains, to the north-west, rise the Taurus Mountains; to the south stretches the Mediterranean; to the east, the desert. Through a part of this region flows the River Euphrates; and long reaches of plain or rolling land, destitute of trees, succeed to mountains, the ruggedness of whose cliffs is seldom relieved by tree, or fern,

or moss. As exceptions to the general desolation, are many lovely villages hidden among the hills and mountains, and here and there a few oak-groves, with the mistle-toe hanging from the branches, or the oleanders lining the banks of the laughing streams, making it seem almost like fairy-land. The sternly simple features of the country, and the noble severity of the scenery, impress one with the idea of sublimity. The uncommonly clear atmosphere, and the deep blue of the heavens, add to the impression; while, from many points, the eye rests on the snow-capped peaks of the Taurus, which, standing out grandly and solemnly, seem ever to invite to prayer and heaven.

No steam-engine breaks the monotony of the scene. Nothing in house, shop, or field is calculated to remind us that we are living in the nineteenth century. The people plod their way in caravans over mountains and through deserts, undisturbed by the sound of machinery; or lazily sip their coffee, unvexed by the great social questions and political strifes that agitate the world, as calmly unruffled in their minds as one of their desert plains, and, withal, as destitute of life.

This land, besides being the scene of many events recorded in the Bible, was for ages the battle-ground of the nations, from the old Babylonians down to the modern Ottomans. On this ground the legions of Rome disputed the empire of the East with the soldiers and monarchs of Persia, whose brilliant trappings of gold and pearls and diamonds could not avail against the stern valor of the West. Over this country swept the armies of the Saracens. Turks, Turkomans, Mongols, and Osmanlies came next to complete the work of physical destruction, and almost blot from existence a degenerate Christian Church.

The result of these many invasions is a strange mixture (not blending) of many sects, nationalities, religions, and

languages; but as once in Europe, the two words "Protestant" and "Catholic" included all divisions, both political and religious, so here, the terms "Moslem" and "Christian" not only mark religious distinctions, but those between race and race, between the conqueror and the conquered.

The social condition of the people, and their home-life, is a sad, sad subject. By law woman is not recognized at all: consequently she is at the disposal of her husband, who is generally her hard, unfeeling master. In the village she bears the burdens, cultivates the fields, cuts the wood, draws the water, — sometimes from wells half a mile distant, — and performs all the drudgery. In the city she is none the less a slave, although dressed in jewels and finery, and living an idle, unmeaning life. Seldom, if ever, is she allowed to cross the outer threshold; never to receive and entertain her husband's guests. Among the Christian population woman is allowed to have a soul, but of such inferior quality as scarcely to be worth the having; and the general treatment she receives is only an outgrowth of this low conception of her sphere.

Let us turn aside for a moment to visit a native village in the interior. A low range of mud or reed huts answers to that name; while little black tents mark the spots where the more unsettled population, the wandering tribes of the desert, abide for a season. As we dismount, a motley crowd of dogs, and scarcely less brutish-looking human beings, look on in stupid wonderment, or announce our arrival in harsh, guttural tones. We enter the door of the first hovel. Do you start back as the light, let in only by the door and the hole in the roof, reveals the smoke-begrimed, filthy room? Do you shrink from the squalid misery that looks at you from the faces of the human animals who inhabit the same room with their horses,

sheep, goats, and cattle? Do you shudder as the sacred name of God falls profanely from the lips of men and women, whose highest enjoyment comes from the satisfaction they derive from bickering and scolding, from enmity and revenge? Do you turn away, saying, "Leave them alone: they can never be lifted out of this"? Yet these are they for whom Christ died. Has not He who came to call back his lost sheep on the wild mountains some message for these?

To the Moslem heart there is no such thing as sin. To him sin is not sin, only something contrary to custom: consequently there is no room for a Saviour, either in his creed or his life. Paradise is to be entered through the gates of prayer, fasting, pilgrimages, and the performance of good deeds. Five times a day, the muezzins from their high pointed minarets report the call to prayer, till the echo is caught from dome and minaret, and the whole city rings with the words, *Allah ekber la Allah*, &c., while gray-bearded men and youths repeat in measured tones the prayers that have been chanted every day and every hour by the millions of the East.

No sound of bell or organ invites to prayer; no gorgeous symbolism, no picture nor image, no ritual, with altar and priest, surrounds the worship of the mosque with halo of enchantment. Its service is the simple repetition of the appointed prayers. The object of worship is the one eternal God, with all his attributes of power and glory, who, though a spirit, never moves upon the hearts of men, never lifts a helping hand to save from sin and woe. Grand, in one sense, as this creed is, it fails to touch the human heart. Simple as is their worship, no formalism of temple or church ever exceeded the heartless formality with which it is performed. The life of it, if life it ever had, is forever fled.

In the interior towns a stranger would be struck with the great number of low, dome-shaped buildings scattered on lonely hills, miles from human habitation. On certain days crowds of veiled women, or turbaned men, may be seen moving slowly up to these shrines, bearing offerings to appease the anger, or implore the intercession, of the dead saint whose bones lie beneath. By these graves the divining dervishes sit, making sale of the virtues of the dead; divination forming one of the most lucrative professions of the East. Everywhere along the travelled paths, by the fountains, and even in the cities, one comes upon low mounds piled with stones, or tombs hung with hundreds of shreds of garments fluttering in the wind. The pious traveller mutters a blessing on the man whose benevolence, or remorse of conscience, built the fountain; or breathes a prayer for the repose of his soul; then, tearing off a piece of his own garment, ties it to the lattice-work around the tomb, or the tree above it, casts one more stone on the pile, and goes on his way.

Every man, say the Moslem teachers, has two angels, — one on the right hand, the other on the left. The right-hand angel records the good deeds; the left, the bad. In the last day they are weighed; and accordingly as the balance rises or falls, so is decided the fate of the soul on trial. Nothing but the intercession of the prophet can avail for him whose evil deeds outweigh the good.

Their belief concerning a future state is made up of the wildest, most unmeaning vagaries of fancy. Between this world and paradise, over a dark abyss, they say, is stretched a bridge of a single hair. All who cross this bridge will enter the home of the faithful. As soon as the spirit has left the body, friends carry it out to the cold, gray hillside, and leave it in the earth, without coffin or shroud, without hymn or prayer, and without hope.

[To be continued.]

EASTERN TURKEY.

AMONG THE VILLAGES.

BY MRS. S. A. WHEELER.

I AM writing you, dear friends, in a little upper room in a native helper's house in the village of Keserik. I sit by a window covered with paper to keep out the cold, with one small pane of glass for a lookout. There are no chairs, nor sofas, nor lounges, only some pieces of carpeting and cushions on the floor; yet this is quite a palace compared with many of the houses in this village.

Yesterday, with the preacher's wife, I went to visit a family where one of the daughters-in-law would let no one have peace in the house till a younger sister-in-law gave up reading. Her husband threatened to beat her; and her brother-in-law, who wished his wife to read, was very bitter against her. I told her some of the complaints I had heard about her; but she only looked at me without saying a word. Some of the family said, "She is a Satan. She does not wish to do better. She calls herself the friend of Satan." I replied, "Satan is not your friend. He only wishes to destroy your soul, and in the end will turn against you." I asked her name, and then said in a kind manner, "Come here, Lizzie, and sit by me." I took her hand, and, looking into her brown eyes, I said, "You do not look like a bad woman. Why do you do so? Is it because you are quick-tempered, and, when they call you Satan, you want to act like him?" — "Yes," was the quick reply. I had found the right key: her heart was unlocked; and she talked with me as one who loved her, and sought her good. I gave her a lesson from the primer, and asked her if I should send a teacher to her house every day. "Yes," she answered with a softened face, "if you

will pray for me." I turned to the sweet prayer in her primer, "Jesus, help me, for I am very weak," and taught her a part of it.

By this time, the good women of the house had brought in food for us to eat. It was very good, even though so simply served. But the sweetest of all was the blessing asked by the old father of the family. He asked me to bless the food, saying, "I have but just learned to do so." "It will be far pleasanter to have you ask the blessing," I replied. And he raised his fez, and did so in a most touching and appropriate manner. He was born a Christian, nominally, and had often taken the communion, but had learned to ask God to bless his food after he became a gray-haired man. Such is the difference between a dead and a living Christianity. When I left, Lizzie followed me to the door, and asked me to pray for her.

We afterwards went to a house where there are four women learning to read. One of them, who never comes near us, but reads because the others do, said to me, —

"You come here dressed in broadcloth, and talk to us. We have to work: you have nothing to do, and plenty of money."

My broadcloth was a waterproof dress, and my shawl the gift of a friend; but I answered, "Yes: that is just what the Bible says, 'Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.'" — "But the Board give you all the money you wish," said a man opposite, implying that we came for the money.

"Do you think my husband could not obtain a living in his own land, that he must come here and sit down in your village to earn his bread? It is neither Christian nor manly to talk thus."

All the company accepted what I said, and listened very

earnestly. One of the women followed me to the door, and asked when she should have a better house, referring to my saying that a pure Christianity would raise them out of their filth, and their dark, gloomy homes.

I have been in this village six days; and I have never felt that I made so little impression at any place where I have staid so long as here. Do you ask why? Come with me to the cathedral-like church, mostly built by a rich man who lives in Constantinople, and you will understand why the people prefer to go to this fine church, with its showy ritual, its feast and saint days, rather than to our simple whitewashed chapel, where only the plain, unvarnished truth is preached from an unpainted pulpit. Shall we build a fine church, and introduce a showy ritual? This would not be the truth as Jesus taught it: so we scatter the Bible and the primer; we open schools for girls and boys; and then ask the Master to send down the Holy Spirit to convince the world of sin.

Not long since, I visited the village of Porchenj, where many warm-hearted, loving sisters were ready to greet the missionary lady. My "jewel," Kohar, had been married ten days before, and received me with open arms. In going from house to house, I found most of the Testaments, Bibles, and hymn-books, laid up on the rude shelves, covered with dust. I inquired why this was so; and a few replied, "We have not time to read." To this I said, "God has given you so much cotton this year, that you cannot find time to read his Word, or think of him. What shall we do? Blame him, of course. Why did he give you so much work to do?" This was the best sermon I could think of to give them. On the sabbath we had communion; and I saw those come to Christ's table who had put wine into their cellars, and who were in the habit of drinking daily. When we asked them why they did so, they

replied, "Jesus drank wine; and our pastor thinks it is for our health." So "One sinner destroyeth much good." I asked some of them, "Have we made the way too strait for you?" — "Yes." — "Well, we have given you God's word; and Jesus says the way is strait and narrow. If you break down the barriers, I fear in the end you will find you have entered 'the broad road,' and you know whereunto it leads."

Many are attracted by that which is external, rather than by holiness of heart. But be not cast down, dear friends. Pray more for us who are in the front, foot-sore and weary. We are human, and need your loving sympathy and aid. If you could only know how we rejoice over what you are doing for Jesus, you would be still stronger. You take hold of the burdens that are crushing us; and, if you cannot wholly remove them, you help us bear them.

THE IDOL-MAKER'S ADVERTISEMENT.

BY MRS. E. C. PEARSON.

A GREAT source of wealth in pagan lands is the sale of idols. The following, a literal translation of an artisan's notice in China, reveals the state of public sentiment in that benighted land. Hundreds of millions there "trust in graven images," and say to the molten images, "Ye are our gods," "changing the glory of the uncorruptible God into an image made like unto corruptible man and to birds and four-footed beasts."

TO MY CELESTIAL FRIENDS AND COUNTRYMEN.

I am truly Achen Tea Chinchen,
 Descendant of Coup Boi Rache Chinchen :
 In deity-making he never was shamed ;
 A sculptor and carver so wondrously famed,
 That his genius transcendent is everywhere named :

Skilled in studies profound and severe,
 The idols he fashioned for worship appear
 On every hand
 In all the land.

By classical touches of chisel and knife
 He kept our rational religion in life ;
 Was honored by emperors and kings of the East,
 By rajahs and people, from great men to least :
 He worthily lived ; but, alas ! he has fled
 To reap his reward with the happified dead.

Now humbly I offer my services fine,
 Like him well-skilled in the god-making line :
 That I be not found in anatomy rude,
 I have travelled from hence, at some vast expense ;
 I've studied and copied a number immense
 Of choice human figures in best attitude ;
 Since trained by art-masters Nollekens and Bacon,
 Never by patrons can I be forsaken.

As fitting an artist of sacred profession,
 I've casts of best idols in careful possession,
 From twelve feet, so lofty and faultless in shape,
 Down to the loveliest marmoset ape !
 Among these, to foster religion's deep awe,
 Are monsters more dreadful than ever you saw :
 These wonderful bargains bring crowds to my gate,
 Drawn hither to profit by terms moderate.

Listen, friends, who wish to buy :
 Seven hundred dollars for orang-outang three feet high !
 Rampant, eight hundred only, friends, behold and buy !
 I offer now a sphinx for hundreds four,
 Prostrate, the people view it, and adore ;
 Six hundred fifty, bull with hump and spread horns,
 Court, palace, or temple alike he adorns ;
 I charge for big buffalo only eight hundred ;
 Ditto ass braying.

Now be my words pondered :
 Choice deities mine ; the creatures seem living ;
 And I ask such a trifle that selling is giving !

Crumbling wood shall ne'er disgrace
Any idol that I make :
Granite, brass, and copper statues
Only orders for I take.

Pilgrims' tears can never tarnish
These stanch gods, or sun, or rain :
Gilded with unfading varnish,
Ages on them leave no stain.

Very choice these smaller statues,
Suiting well the laborer's home,
Also portable for travellers
Who on pilgrimages roam.

They will help you in your bargains ;
In safe paths will guide your feet ;
Are the very best investment
You can make upon the street.

Size and weight decide the prices :
I am selling under cost ;
Being kind and conscientious,
Much good money I have lost.

Yet my business rule is simple, —
Ready money, never trust :
Whoso buys of me an idol,
Pay for it he quickly must.

I will promptly attend to orders post-paid,
Enclosed with description of god to be made,
Provided one-half of the price is sent on,
And the rest is secured by a house in Canton.

FOR all the gods of the people are idols: but the Lord made the heavens. Glory and honor are in his presence; strength and gladness are in his place. Give unto the Lord the glory due unto his name; bring an offering, and come before him: worship the Lord in the beauty of holiness.

Our Work at Home.

THE CONSTANTINOPLE HOME.

As so many of our readers have been contributors to our Constantinople Home building-fund, it may be pleasant for them to know its exact state at the present time.* On the 1st of January the fund had reached the sum of thirty thousand dollars, which was thought to be sufficient to pay for the land and the walls of the building. To facilitate the raising of the remaining twenty thousand dollars, it was proposed to ask individuals and societies to assume the expense of finishing and furnishing the different rooms in the Home, with the privilege of placing their names in them, if desired. The plan of the building, as far as could be ascertained, was obtained from Constantinople, with the relative cost of the various rooms. The following is a list of these rooms, with the names of those who have pledged the amount necessary to finish and furnish them:—

FIRST FLOOR.

Dining-hall, taken by Vermont Branch	\$500
Gymnasium	300
Bath-room, taken by the Beneficent Mission-Circle, Prov., R.I.	100
Parlor, taken by the Beneficent Mission-Circle, Providence, R.I.	300
Parlor, taken by New Hampshire Branch	300
Recitation-room, taken by auxiliary in West Roxbury, Mass. .	200
Teachers' dining-room, taken by auxiliary in Hartford, Conn.	350
Physicians' room, taken by Union Church, Boston,—the Capron Room	350
Dispensary and patients' room,—the Boston Room	500

* Time of writing, July 20.

SECOND FLOOR.

Teachers' room, taken by New Haven Branch	\$350
Teachers' room, taken by Mt. Holyoke Female Seminary, — the Mary Lyon Room	350
Guests' room, taken by auxiliary in Montreal	350
Sick-room, taken by "Cheerful Workers," New York City	400
Recitation-room, — the Grant Room	200
Recitation-room	200
Dormitories for 20 pupils at \$200 each; two taken by the New Haven Branch, and one each by the Highland Church, Bos- ton, the auxiliary in Brookline, Mass., and the Banister Room	4,000

THIRD FLOOR.

Schoolroom and closets	\$1,200
Teachers' room, taken by Mount Vernon Church, Boston	350
Dormitories for 20 pupils, \$200 each	4,000
Wing dormitories for 20 pupils, \$150 each; four taken by mission-circles in Central Church, Boston, one each by the auxiliaries in East Boston, Woburn (Mass.), and Dorchester (Mass.), by a Mission-Circle in Holliston (Mass.), one by New Hampshire Branch, and one by Mrs. W. S. Houghton, Boston	3,000
Basement and kitchen	500
Matron's room	350
Washroom and laundry, — Ruth Wilson's Room	200
Servants' rooms	200

By this list it will be seen that the plan has been reasonably successful pecuniarily, although a large number of rooms still remain unassumed; but one of its best results is the promotion of special personal interest in the Home. Mission-circles have been delighted with the idea of having their names placed in permanent form on missionary ground. A church in Boston has chosen the name of Capron Room in recognition of Mrs. Capron's pleasant relation with its members. A mother has furnished a dormitory in memory of a child; and the hard-earned savings of an humble servant of Christ have been placed in the washroom and laundry. The pupils and teachers in Mt. Holyoke Female Seminary

have sent the money for a teachers' room that shall bear the honored name of Mary Lyon. And, recently, a recitation-room and dormitory have been taken by the former pupils of Mrs. Z. P. Banister, to be called respectively the Grant and Banister Rooms. The occurrence of her eightieth birthday, on the 30th of May, was made the occasion of a pleasant gathering at the house of Dr. A. B. Hall in Boston, at which the money was presented to her with simple ceremonies. In her response, Mrs. Banister expressed her deep interest in the Home from its beginning, and her great gratification that her name should be so pleasantly associated with it. Her clear tones, dignified bearing, and impressive words, reminded many ladies present of the loved and gifted teacher of former days.

Are there not other pupils who would enjoy honoring a loved teacher in this way? other friends who would like a memorial-room in the new building? Are there not mission-circles who wish to place their names in some of the forty-seven remaining dormitories? some dozen or half-dozen societies to take shares in the schoolroom?

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM JUNE 18 TO JULY 18.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

Maine Branch.—Mrs. W. S. Dana, Treas., Belfast, Aux., Mrs. J. H. Noyes, Treas., \$20.40; Ellsworth, Aux., \$5.68; "Cup-Bearers," 40 cents; Young Reapers, 20 cents; Bethel, 2d Ch., Aux., Mrs. D. Garland, Tr., \$10; Bath, "Little Hills," Mrs. Palmer, Tr., \$10; Castine, Aux., of which \$25 to const. L. M. Miss Helen

B. Coffin, \$45.35; Searsport, Aux., Mrs. J. E. Adams, Tr., \$6; Winslow, Aux., Miss Adams, Tr., \$20.35; Kenduskeag, Cong. Ch., \$3.75; Wells, 2d Ch., Aux., \$28; Friends, \$2; North Bridgton and Harrison, \$8; Norridgewock, Aux., Miss Ellen E. Tappan, Tr., \$10; West Falmouth, Aux., Mrs. Mary E. Hall, Tr., \$11; Portland, High-street

Ch., Mrs. Fenn's S. S. Cl., towards pupil at Marsovan, \$32.90,	\$214 03
<i>South-West Harbor.</i> —C. B. Perkins,	5 00
Total,	\$219 03

NEW HAMPSHIRE.

<i>New Hampshire Branch.</i> —Miss Abby E. McIntire, Treas., Dover, Aux., \$17; Manchester, Franklin-st. Ch., \$100; Keene, 1st Ch., Aux., \$30; Goffstown, Aux., \$10.50,	\$157 50
Total,	\$157 50

C. Home Building-Fund.

<i>New Hampshire Branch.</i> —Manchester, 1st Ch., for the parlor in the Home, \$50; Hanover-st. Ch., to complete Memorial Room in the Home, \$50,	\$100 00
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VERMONT.

<i>Vermont Branch.</i> —Mrs. Geo. H. Fox, Treas., Royalston, Aux., of which \$25 by Mrs. Wealthy Skinner to const. herself L. M., \$30.72; Springfield, Aux., \$10; Burlington, Aux., \$15.20; Charlotte, Aux., \$15.25; Chester, Aux., \$ 5; Chelsea, Aux., \$25; Barnet, Aux., \$ 6; St. Johnsbury, "Mountain Gleaners," for pupil under Miss Closson, \$40; West Brattleboro', Aux., \$11; Enosburgh, Aux., \$44,	\$212 17
Total,	\$212 17

C. Home Building-Fund.

<i>Vermont Branch.</i> —Burlington, Aux., \$24.80; St. Johnsbury, "Mountain Gleaners," \$50,	\$74 80
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MASSACHUSETTS.

<i>Attleboro'.</i> —Second Cong. S. S.,	\$23 75
<i>Ayer Junction.</i> —Aux.,	10 00
<i>Boston.</i> —Central Ch., "Merry Workers," \$5; "Little Sun- beams," \$2.10; Shawmut Ch., "L.," \$17; Mount Vernon Ch., \$21.40,	45 50
<i>Boston Highlands.</i> —Eliot Ch., "Eliot Star Circle,"	12 50
<i>Bradford.</i> —Young Ladies of Bradford Academy,	30 00
<i>Clinton.</i> —Aux.,	20 50
<i>Coleraine.</i> —Legacy of Miss Rebecca Allen,	100 00
<i>Dorchester.</i> —Village Ch., Aux.,	

for pupil in Mrs. Edwards's sch., \$30; Second Ch., S. S., for Miss Clarke, \$137.97; Aux., add'l, \$5.20,	\$173 17
<i>Easton.</i> —Aux., Mrs. Francis Homes, Tr., for pupil in Marsovan,	40 00
<i>Falmouth.</i> —Aux., of which \$25 to const. L. M. Mrs. Cyrus Hamlin,	27 00
<i>Foxboro'.</i> —Aux., to const. L. M. Mrs. Dea. Thomas Bourne, \$25; Mrs. Daniels Carpenter, to const. L. M. Mrs. Polly Hartshorn, \$25,	50 00
<i>Hanover.</i> —Mrs. Rev. T. D. P. Stone,	7 50
<i>Harvard.</i> —Cong. Ch. and Soc.,	7 00
<i>Holliston.</i> —"Open Hands," Miss Eliza Cutler, Tr., to const. L. M.'s Mrs. Timothy Walker, Mrs. Cuas. A. Fitts, Mrs. Sanford Drake, Mrs. Warren L. Payson, Miss Julia A. Metcalf, Mrs. Thomas E. Andrews,	150 00
<i>Jamaica Plain.</i> —Aux., Miss M. B. Prescott, Tr., of which \$25 by Mrs. R. W. Wood to const. herself L. M., \$161.85; Cong. S. S. Infant Cl., \$3.60,	165 45
<i>Lawrence.</i> —Lawrence-st. Ch., Aux., of which \$25 by Mrs. P. B. Berry to const. L. M. Mrs. William H. Moore, for Mrs. Capron's sch.,	156 00
<i>Lenox Furnace.</i> —A Friend, to const. L. M. Mrs. Edwin M. Washburn,	25 00
<i>Millbury.</i> —Aux., C. H. Pierce, Tr., to const. L. M.'s Mrs. Nathaniel Goddard, Mrs. Asa Hall, \$50; "Light-Bearers," \$3.55,	53 55
<i>Newton.</i> —Eliot Ch., Aux., for pupil in Dacotah Home,	152 88
<i>Oxford.</i> —Aux., towards B. R., in Van, Turkey,	13 00
<i>Palmer.</i> —A Friend,	10 00
<i>Pigeon Cove.</i> —"Busy Bodies,"	59 31
<i>Salem.</i> —Tabernacle Ch., of which \$61 for Mrs. 'Tsua B. R., \$100; Crombie-st. Ch. S. S., \$11,	111 00
<i>Springfield.</i> —"Little He'pers," with prev. contri. for pupil in Mrs. Edwards's sch.,	10 00
<i>Weymouth.</i> —1st and South, to const. L. M. Mrs. Margaret MacFarlane Chapin,	25 00
<i>Weymouth, East.</i> —"Rivulet," Miss Rogers, Tr.,	8 25
<i>Yarmouth.</i> —"Woman's Miss'y Soc.,"	5 25
Total,	\$1,491 61

C. Home Building-Fund.

<i>Medway.</i> — Aux.,	\$32 00
<i>South Hadley.</i> — Mount Holyoke Fem. Sem. add'l,	8 10
<i>West Roxbury.</i> — Miss Hannah Richards,	5 00

RHODE ISLAND.

<i>Rhode Island Branch.</i> — Miss Anna T. White, Treas., Providence, Central Ch., of which \$25 by Mrs. William J. King, \$231; Beneficent Ch., of which \$25 by Mr. Henry W. Wilkinson to const. L. M. Miss Anna Reed Wilkinson, \$212.50; Union Ch., \$135; S. S., \$100; Free Ch., \$12; Pilgrim Ch., \$48; Bristol, Aux., of which \$50 by Mrs. Maria Rogers, and \$50 by Miss Charlotte De Wolf, \$121.50; Barrington, Aux., \$10; "Elmwood Workers," \$28,	\$898 01
Total,	\$898 01

CONNECTICUT.

<i>Berlin.</i> — Mrs. Seth Bliss,	\$10 00
<i>Darien.</i> — Aux., Mrs. N. E. Gleason, Tr., for pupil in Miss Townshend's sch., \$30; Ox Ridge Mission Circle, \$2,	32 00
<i>East Windsor.</i> — H. B., towards L. M. Miss Fannie E. Bissell,	20 00
<i>Norwich.</i> — Mrs. Sarah A. Huntington, to const. L. M. Miss Sarah H. Perkins, Grantville, Mass.,	25 00
<i>Scotland.</i> — A Friend,	50
Total,	\$87 50

NEW YORK.

<i>Flushing, L. I.</i> — "Macgregor Hall Gatherers," \$8.15; "Bird's Nest," \$2.85 towards pupil in Miss Townshend's sch.; Williams Memorial Socy of the 1st Cong. Ch., for pupil in Almednuggur, \$30,	\$51 00
<i>Franklin.</i> — S. S., 1st Cong. Ch.,	15 00
<i>Jewett.</i> — Mrs. J. Morse, in memory of a departed daughter,	500
<i>New York City.</i> — Mr. D. B. Hixon, for the "Warfield Scholarship," Harpoot,	30 00
<i>Walton.</i> — Aux., to const. L. M. with prev. contri. Mrs. S. J. White,	23 00
Total,	\$124 00

PENNSYLVANIA.

<i>Philadelphia Branch.</i> — Mrs. A. W. Goodell, Treas., Washington, D. C., "Ivy-Leaves," \$80; from former treas., \$47.50; Mrs. Edw. Webb, \$5; Newark, N. J., Belleville Ave., Aux., of which \$25 by Mr. Theo. Curren to const. his wife L. M., and \$25 from Mrs. William Russell to const. herself L. M., and \$5 each by five ladies to const. L. M. Mrs. Rev. Geo. M. Boynton, \$122.28; "Montclair Blossoms," \$10.50; Baltimore, Aux., \$25; "Bees," \$150; Phila., Aux., \$48.50; "Carrier Doves," for Agawam, \$6; Montclair, Aux., of which \$25 by Mrs. Sam'l Holmes to const. herself L. M., \$45; "Orange-Buds" for Rebecca, \$10; Aux., \$15.88; Washington, Aux., \$49; Newark "Dew-Drops," \$41; Stanley, N. J., Aux., \$12,	\$667 66
Total,	\$667 66

MICHIGAN.

<i>Ann Harbor.</i> — Aux., towards pupil in the Const. Home, \$41.25; for scholarship in Miss Ashley's sch. Ahmednuggur, \$46.15,	\$87 40
<i>Olivet.</i> — Miss Helen E. Martin, for books for the Const. Home,	5 00
Total,	\$92 40

IOWA.

<i>Dubuque.</i> — 2d Presb. Ch., S. S., towards pupil in the Const. Home,	\$25 00
Total,	\$25 00

MINNESOTA.

<i>East Claremont.</i> — A Friend,	\$1 00
Total,	\$1 00

CANADA.

Two babies,	\$1 00
Total,	\$1 00

Donations,	\$3,076 88
C. Home Building-Fund,	219 90
"Life and Light,"	172 10
"Echoes,"	21 62
Weekly Pledge,	7 67
Leaflets,	26 55
Interest on Baldwin Fund,	120 00
Total,	\$4,544 72

MISS EMMA CARRUTH, *Asst. Treas.*

Department of the Interior.

CHINA.

LETTER FROM MRS. WILLIAMS.

THE Chinese artificial flowers alluded to in the following letter were sent by Mrs. Williams, through Mrs. Edkins, an English missionary lady. They brought the sum of sixty dollars for our board.

KALGAN, April 2, 1874.

It was with real pleasure that I heard how successful my pretty flowers were on their loving errand. How delightful to be one link in such a chain of influence! First the selection of the flowers, next Mrs. Edkins' kindness, next come you, dear sisters of the W. B. M. I., and then the friends who were pleased to help my little seeds to spring up, and bear fifty-fold. I know *that* isn't the end. Many of those flowers will be frequent reminders to prayer for China, and especially for the Chinese women. This makes me very, very glad.

We want you to know something of our life, that you may not think of us as strangers, but as sisters. I will speak first of my children, — Etta Blodget, Stephen Riggs, and Emily Diament. The problem of child-life in a heathen country is very difficult. If my two older children did not understand Chinese, it would be simpler; but, unless I had kept myself entirely aloof from the people, that would have been impossible. We all help in the care and training of these little ones. Mr. Williams, Miss Diament, and "The Nursery," and a host of books and

pictures, help. So we trust the little lambs may be kept from evil.

As for housekeeping, we have considerable assistance, not such as suits us; but in this there is opportunity to make sacrifices for Jesus' sake. We depend upon help a little less than is necessary in a warmer climate. I find the performance of some house-work quite necessary to my health. It is the most agreeable exercise there is. Were I at liberty to visit more, I should not need it, however.

Now, what of our work? It is to receive and return visits, and teach the few who are willing to be taught. The first devolves upon Miss Diament and myself equally. The last two fall chiefly to her. I do make some visits, and help some in teaching; but I cannot do much in these ways. Occasionally we have forty or fifty callers in a week, including the children who are old enough to be influenced. We have had as many in a single day; but that is rare, and not to be desired. We cannot do justice to so many. Ordinarily there are from five to fifteen, and, some weeks in winter, but two or three, or none at all. Not seldom we have calls from countrymen who are related to or acquainted with our servants. These I generally receive, but do not include them in our mention of visitors. We give tea to callers when they stay for some time, but no other refreshment. I like to give pictures occasionally, and have had the "Harper's Weekly" and "The Illustrated Christian Weekly" for that purpose. Many of the political pictures in the former I destroy; and some of those in "The Illustrated Christian Weekly" we keep for ourselves.

These are hints at the ways in which we try to be fishers of men. One more I must tell you of. Last fall my walls were re-papered with English paper, which is greatly admired. We cut up the remnants, a rose on each

slip; and selecting Bible verses, such as we wish to give our visitors, the teacher wrote one on the back of each card. Putting these in envelopes, they are ready for whoever comes. Miss Diament's verse selected for the Mohammedans is, "For there is one God and one *Mediator*," &c. She has had sheets of Bible verses written off, also to be used in visiting. These have been very valuable.

CEYLON.

LETTER FROM MISS HILLIS.

[Continued.]

THIS is an anniversary week in Uduville, and full of sad interest to us; and I want to tell you about it, that you may be able to sympathize with and take into your hearts and prayers, our dear Mrs. Spaulding. Day before yesterday was the forty-first anniversary of Mrs. Winslow's death; and to-day Mrs. Spaulding's long work for Uduville ends, and she goes to another station to spend the remaining days or years of her life. She was with Mrs. Winslow when she died, and has been in Uduville ever since; having the entire charge of the school from 1823 until Miss Agnew came, in 1841. Now that she waits alone, the last of her generation, and the sole representative of the pioneers of the Board in India, she has a peculiar claim upon the sympathy of Christians everywhere. Though the school and station, and all connected with them, are as dear to her now as at any time during the more than twoscore years that Uduville has been her home, the feebleness of age has compelled her to relinquish one duty after another, until it seems best

for her to give up all care. She will be sadly missed in Uduville. I was greatly touched by the words of the women as they stopped at the door this afternoon, after the usual church-meeting. One said, "There is much weeping in Uduville to-day: every house is like the house of death." Another said, "We are children now to whom is no mother."

A PECULIAR INSTITUTION.

One of the peculiar institutions of Uduville — not one established and authorized by mission vote, but too truly an institution to be passed without notice — is the congregation of crows. I think a stranger would hardly see or hear any thing else at first. In the schoolroom they perch in the window, hop over the desks, and settle in comfortable places among the rafters, where they look wisely down upon us. More than once I have found myself in danger of being silenced by the caw, caw, of a black sage that had taken a position just out of reach. Seeing them only in the schoolroom, you might give them credit for being of a literary turn, the protectors and patrons of learning. That they have an aptitude for devouring the contents of school-books, many a careless girl learns to her sorrow. But it is in the cook-room and dining-room, that they carry off the palm for ingenuity and perseverance. The remains of twine-netting and ropes that they have picked to pieces show the nature of the long contest that has been waged between the heads of these departments and these black warriors. The last plan, an invention of Miss Agnew, — filling the space between the wall and the roof with thorns, — has been comparatively successful; but enough still get in at the door to give the girls a lively time in securing their share of the food.

TURKEY.

A CHEERING WORD FROM MARASH.

THE many friends of Mrs. Coffing of Marash will hear with heartfelt sorrow of her ill-health, which has made it necessary for her to return for a season to her home in Ohio. The long days and nights of anxiety for Rahel had probably much to do with her suffering. But, out of that great struggle, God has caused the "peaceable fruits" to grow in abundance. A great revival, which began with the conversion of Rahel and her companions, is still going on in the city of Marash.

The last word from that field is very cheering. An awakened interest appears in all four of the churches in this city. The first church, that has sittings for thirteen hundred persons, is crowded to overflowing; and a fifth congregation is soon to be organized. Eight pupils in the girls' school give evidence of a new life. The long and painful trial to which our missionaries were subjected to secure the pardon of Rahel, the exhibition of faith and Christian devotion displayed by them in such marked contrast to the duplicity, lying, false swearing, and greed for gain, evinced by the leaders of the Armenian and Romish churches, are bearing fruit to the glory of the gospel.

A recent report from Marash says, "We rejoice to see, that, during the past year, there has been a more systematic way of working among the women of all the churches. The result has been greater interest in the female prayer-meetings, the attendance in the second church being nearly equal to the sabbath congregation. A system of visiting from house to house by the sabbath-school teachers has developed new desires among the women for more Christ-like and useful lives."

Home Department.

MISSIONARY MEETING IN CINCINNATI.

WE have received no formal report of the State Missionary Meeting in Ohio, but select the following sentences from private letters. "The meeting was not large, but was animated by a good and devoted spirit. The first session was called to order by Mrs. Perry of Cincinnati. The opening prayer was by Mrs. Monteith of Elyria, an earnest old lady of seventy-five winters, who finds the work on earth so glorious, she does not yet want her rest. Mrs. Nichols of Springfield was chosen Secretary of the meeting. The Annual Report sent in by the State Secretary was then read: . . . Number of auxiliaries in the State, thirty-six; contributions, \$761.60. Miss Metcalf made an urgent plea for more subscribers to 'Life and Light.' Her report closed by saying, 'There are three great needs in this glorious mission-work, — money, consecrated talent, and above all the Holy Spirit.' A very stirring little address — 'Help those Women' — was presented by Mrs. Meade of Oberlin. Mrs. Putnam led in prayer at the opening of the afternoon session. In the course of the afternoon Dr. Treat came in, and made confession. He said that for a time the executive committee looked with distrust upon this uprising of the ladies, and doubted whether it would not be a hinderance, but it had become an arm of strength, to the great missionary work. Ladies had shown so much zeal and earnestness, had given so much time and labor, and shown so much forethought, that all had been astonished. Three things were hopeful, — the amount of money contributed, the large number interested, and the effect of these organiza-

tions on the children. "There are some noble women in those two new societies in Cincinnati. We hope they will grow into a mighty host, and all go to the Annual Meeting. One year ago there were *no* auxiliaries in that conference; now half of the churches report societies organized."

TEN THOUSAND DOLLARS WANTED.

THE above-named sum is wanted in Chicago before the 15th of October, for the following purposes, — to make good the twenty thousand dollars which we aim to raise this year, to change light into darkness, to destroy idols, to make heathen temples the temples of the living God, to break down caste, to lift up women, to teach little children, to save souls, to enlarge the kingdom of our Lord.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

FROM JUNE 15, TO JULY 15, 1874.

MRS. FRANCIS BRADLEY, TREASURER.

OHIO.	
<i>Akron.</i> — Aux., Miss S. W. Ashmun, Treas.,	\$15 00
<i>Atwater.</i> — Aux., Miss A. A. Hutchinson, Treas.,	14 00
<i>Cleveland.</i> — Euclid Ave Ch., Aux., for the salary of Mrs. Watkins of Gaudalajara, Mexico, Mrs. W. M. Smith, Treas.,	100 00
<i>Huntington.</i> — Aux., for support of Domna, pupil in Samokov, by Mrs. H. C. Haskell,	12 00
<i>Madison.</i> — Aux., for pupil in Erzroom, Mrs. H. E. Hendry, Treas.,	25 00
<i>Oxford.</i> — Aux., of Fem. Sem., by Miss Peabody,	53 33
<i>Painesville.</i> — Lake Erie Sem., by Miss Mary Warren,	7 50
<i>West Farmington.</i> — Aux., Miss E. Page, Treas.,	4 25
Total,	\$295 08

INDIANA.	
<i>Michigan City.</i> — Aux., for pupil in Samokov, Helen M. Kent, Treas.,	\$26 75
<i>Portland.</i> — Aux., for pupil in Erzroom Mrs. R. L. Gipe, Treas.,	16 00
Total,	\$42 75

MICHIGAN.	
<i>Detroit.</i> — Young Ladies' Mission-Circle, for the support of a Bible-reader in Nicomedia, Martha L. Miller, Treas.,	\$12 00
<i>Kalamazoo.</i> — Mich. Fem. Sem., to const. Miss Libbie White a L. M., Lelia B. White, Treas.,	25 10
<i>Livonia & Nankin.</i> — Aux., Mrs. Wm. Coates, Treas.,	12 00
<i>New ygo.</i> — Aux., for pupil in Erzroom,	15 00
Total,	\$64 10

ILLINOIS.

<i>Aurora.</i> — Aux., Mrs. G. F. Rugles, Treas.,	\$27 72
<i>Champaign.</i> — Aux., for pupil in Samokov, Mrs. M. G. Bragg, Treas.,	10 00
<i>Chesterfield.</i> — Aux., Miss L. M. Lawson, Sec.,	13 00
<i>Chicago.</i> — 1st. Ch. Aux., for Miss Patrick's salary, Mrs. Whittlesey, Treas.,	34 54
<i>Chicago.</i> — New England Ch., Aux., for Miss Chapin's salary, Mrs. Hjortsberg, Treas.,	9 20
<i>Evanston.</i> — Little Towel Hemmers, for a pupil in Miss Porter's school,	5 00
<i>Geneeo.</i> — Aux., Mrs. A. H. Nourse, Treas.,	28 00
<i>Geneva.</i> — Aux., Mrs. A. E. Coe., Treas.,	6 00
<i>Genoe.</i> — Aux., Mrs. Lockwood, Treas.,	25 00
<i>Granville.</i> — Aux., Mrs. L. K. Warren, Treas.,	20 00
<i>La Salle.</i> — Aux., Mrs. E. B. Treat, Treas.,	8 00
<i>Malden.</i> — Aux., Mrs. J. H. Dixon, Treas.,	10 00
<i>Payson.</i> — Aux., Mrs. Ellen Thompson, Treas.,	11 65
<i>Quincey.</i> — Aux., for salary of Miss Evans, Miss E. Littlefield, Treas.,	26 00
<i>Sycamore.</i> — Aux., E. M. Worcester, Treas.,	8 23
<i>Waukegan.</i> — Aux., Mrs. H. E. Partridge, Treas.,	12 00
Total,	\$254 34

WISCONSIN.

<i>Bloomington.</i> — Aux., M. A. Garside, Treas.,	\$7 00
<i>Burlington.</i> — Aux., Mrs. A. W. Curtiss,	15 00
<i>Fort Atkinson.</i> — Aux., Mrs. T. H. Montague, Treas.,	15 80
<i>Fox Lake.</i> — Wis. Fem. Col., E. E. Gould, Treas.,	6 50
<i>Lancaster.</i> — Aux., C. E. Eaton, Treas.,	7 15
<i>Milwaukee.</i> — Aux. of Spring St. Ch., for support of Marika Geuchova, Mrs. J. H. Booth, Treas.,	100 00
<i>Mt. Sterling.</i> — Gay's Mill S. S., for a pupil in Miss Porter's school, by Mrs. W. Gay,	3 41
<i>Stoughton.</i> — Aux., Miss H. Sewell, Treas.,	8 50
Total,	\$163 36

IOWA.

<i>Glenwood.</i> — Aux., to const. Mrs. J. Allender a L. M., Mrs. E. C. Bosbyshell, Treas.,	\$25 00
<i>Green Mt.</i> — Aux., to const., with other contributions, Mrs. Sarah Hopkins a L. M., Mrs. N. S. Chase, Treas.,	4 00
<i>Grinnell.</i> — Aux., for salary of Miss Hillis, of which \$25 is from Mrs. Hobart to const. Miss Mary C. Hobart a L. M., the remainder constitutes Mrs. Mary W. Timmerman and Mrs. Harriet Taylor L. M.'s, Mrs. C. I. Schuyler, Treas.,	75 00
<i>Lansing Ridge.</i> — Ladies' Cent Soc. of German Cong'l. Ch.,	4 00
<i>Sibley.</i> — Aux., \$3.16; "Sibley Helpers," \$2.09, by Mrs. E. P. Dean,	5 25
<i>Tabor.</i> — Aux., with previous contributions, to const. Mrs. Martha Todd and Mrs. Uriah C. Bosworth L. M.'s,	10 00
Total,	\$123 25

MINNESOTA.

<i>Hamilton.</i> — Aux., Miss C. J. Anderson, Treas.,	\$12 00
Total,	\$12 00

MISSOURI.—ST. LOUIS W. B. M.

<i>St. Louis.</i> — Proceeds of a lecture in Dr. Post's Ch., by Miss West of Constantinople, 51 75; Pilgrim Ch., by Mrs. W. Webb, \$26.90; Dr. Post's Ch., Mrs. Walbridge and Whitelaw, \$30,	\$108 65
<i>Breckenridge.</i> — Aux., by Mrs. U. W. Scott,	25 00
<i>California.</i> — By M. J. Sherrill,	4 00
<i>Amity.</i> — By H. D. Benedict,	5 35
<i>Kidder.</i> — By Hattie E. Schuyler,	10 00
<i>N. Springfield.</i> — By Mrs. H. J. Hammond, \$18; Mayflower Ch., by Helen Irving, \$4; Webster Ch., by Mrs. Alfred Plant, \$16,	38 00
Total,	\$191 00

MISCELLANEOUS.

<i>Canaan, Conn.</i> — "A Friend,"	\$1 00
— — — — —	21 81
Total,	22 81
Total,	\$1,168 69



SEPT.

PUBLISHED BY THE WOMAN'S BOARD OF MISSIONS.

1874.

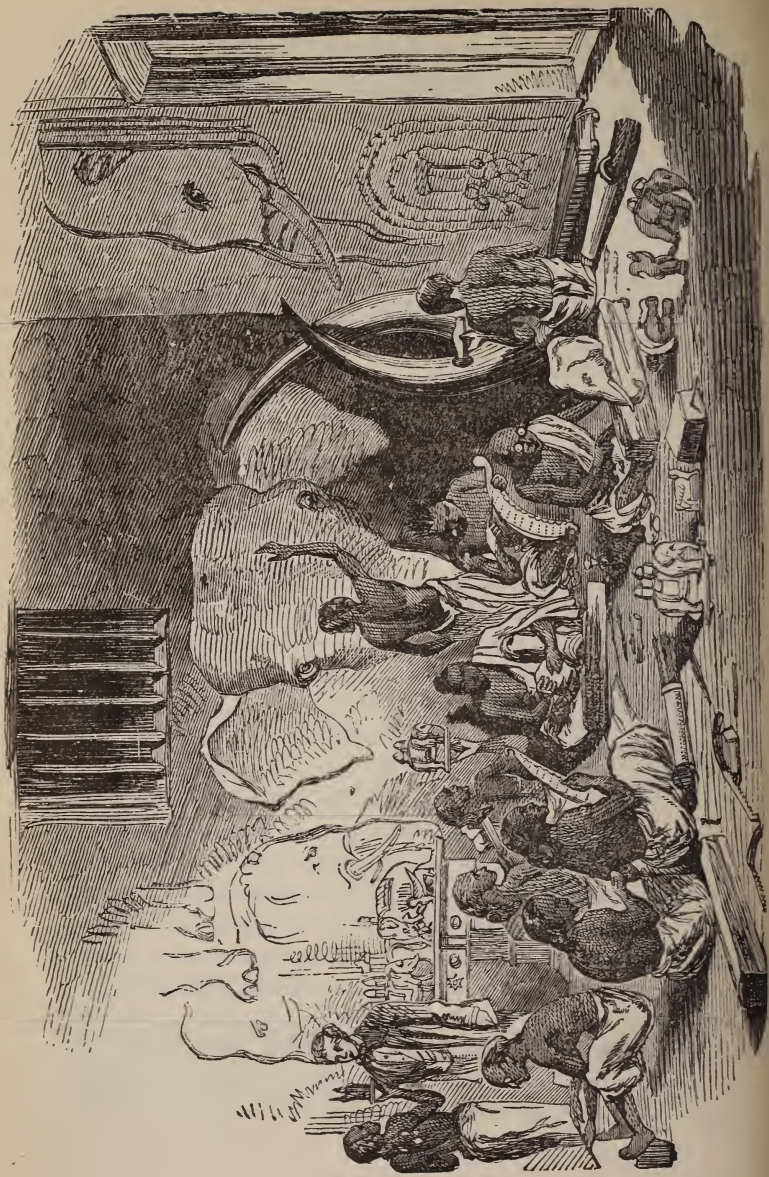
THE ELEPHANT-GOD MANUFACTORY.

BY MRS. H. J. BRUCE.



IN the forty-fourth chapter of Isaiah, you will find a description of the way in which the heathen make their gods. These idols are made of different materials; sometimes of gold or silver, but more generally of brass, wood, clay, or stone; and they are also made of various sizes to suit the convenience of the worshipper. Some are very small, to put in the niches of houses, like images of the saints among Roman Catholics; while those in temples are very large and hideous. But, whether large or small, they are intended to have the same shape that the gods are described as having in their respective heavens. Thus some of the idols have several heads, many arms and hands, and eyes on different parts of them; and they can be made by any persons who have sufficient skill; as, goldsmiths, sculptors, carpenters, or potters.

Although there are said to be millions of gods in India, yet there are comparatively few that are universally thought



AN ELEPHANT-GOD MANUFACTORY.

to be entitled to a separate worship. Some of these pass under different names; and there are local divinities without number.

Gunputti, the elephant-headed god, is one of the principal and most popular in Western India. His idol is the figure of a fat boy with an elephant's head, — a symbol of good living and good sense. He is therefore termed the God of Wisdom; and being considered the god of invention, and remover of difficulties, his aid is daily invoked, particularly by scholars.

If people wish to worship, they procure an idol, or get to one, if possible; but, if there is no idol at hand, they repeat the name of the god, and offer short petitions, believing that the gods hear them.

If there is an idol, the worshipper stands before it, fixes his eyes upon it, joins his hands, and, bowing his head, repeats the name of the god, and adds a short petition. Another way is to go around the idol, bowing to it as often as the person comes before it. Still another way is to prostrate the body on the ground.

Besides the every-day worship which Gunputti receives, special honor is paid to him on his great festival day. On such occasions, the images of this god in the public temples are decorated, and the little household gods are brushed and bathed. Previous to this annual festival, the manufacturers of the god have plenty of work to do. We have seen great numbers of images made by potters, and set up in long rows for sale to the people. These, being made of clay, can be bought cheap, and are generally destroyed when the celebration is over; but idols that are intended to be permanent in dwelling-houses, and temples especially, require to be consecrated before they are considered fit for worship. This is done by the Brahmins or priests; and some of the rites are bathing the idols in milk, burning incense before them, and

invoking the god to take up his residence in them. Sometimes a common stone in the field, or under some green tree, is distinguished as a god, by being simply daubed with red paint.

The missionary finds that Hindooism in reality is very different from what is written in their sacred books. These books contain many good moral precepts; and the "lord of the universe" is described as having much the same character as our God. But he is not represented as a god of love, or as an object of worship.

It is expressly stated that this great Brahm created other inferior deities, and intrusted the control of human affairs to them. So, as they are supposed to have the power of conferring favors, and inflicting evils, do you think it strange that the poor heathen worship them?

The Bible is India's great need; and nothing else of man's devising can ever take its place.

NOMASHINGA.

BY MRS. C. B. GROUT.

NOMASHINGA was about eight years old when we first knew her. She came to our school, and had such an honest face, and such large, pleading eyes, that we could not help noticing her. She learned the alphabet very quickly, and was soon reading in words of two syllables.

The king, however, was not pleased to have his people learn to read, and sent an army to destroy and take captive those who were in any way connected with the school. Nomashinga's parents fled with her out of the country; and we also left the station, and went to Natal. Soon after, we were delighted to find that these parents were near us, and that Nomashinga wished to come and live with us. We

were glad to receive her. She soon learned to read in the Testament, to write, and to work about the house.

After a time, we were sorry to notice that she appeared to be longing for her heathen home and the customs of her people. We tried to divert her mind from the dances and amusements of her country-women. We gave her a new dress, a slate and pencil to draw pictures, and endeavored to interest her in every way; but it was all in vain. At the close of the year for which she was engaged, she said she must go home, and not come back again. We urged her to stay; but no, she had lived with us a long time, and must go. I felt like weeping; for it seemed as though we had wasted all the labor we had spent upon her, besides, she had seemed so bright and promising, we had hoped for great assistance from her in the school.

The sabbath after she left, I took my seat on the shady side of the house for worship (we had no chapel then); and almost the first person I saw was Nomashinga. But oh, how changed! She had taken off the nice garments we had given her, and was ornamented in the native style, with a broad band of bead-work around her waist, strings of beads about her neck and forehead; and her woolly hair was filled with oil, which was running down over her face and neck. She looked at me very boldly and proudly, as if she would say, "See! Do I not look better than I did before?" My heart sank within me; and I could not keep the tears back through the most of the service. She noticed it, and appeared confused and troubled; but I saw no more of her for a number of years.

On our return from a visit to America, as we approached our station, our dear people came out in a body to meet us; and we were very much surprised and delighted when we recognized Nomashinga among the well-dressed people. She came to us at once, and introduced her husband, who

was also nicely dressed. He was a stranger to us, having come from another station. We said to her, "Nomashinga, what brought you back here?" — "Well," she answered, "I never *could* forget what I learned when I lived with you. I can read the Testament as well as I did then; and I hope I love the Saviour also." Then I said to myself, "Cast thy bread upon the waters, and thou shalt find it after many days." She and her husband had united with the church; and, just as I had hoped so many years before, she became a teacher in the day and sabbath school.

We hope she is still doing the same good work, teaching the Bible which you help to send, dear children, to the little Zulu boys and girls.

A VERY SMALL THING.

WE cut the following from "The Boston Daily Advertiser," for the benefit of any of our young readers who may forget what a blessed thing it is to have a father's tender love:—

"A traveller, writing of his Oriental experiences, says, 'One of the most pathetic instances of pure Orientalism that ever came to my knowledge is related as a positive fact. While the children of the Abeih school were playing together one day at recess, two small girls fell into pleasant dispute as to the size of a certain object,—plaything, perhaps. One said, 'Oh, it was so *very* little!' and the other asked, 'How little?' Then the missionary looked out of the window, and heard her answer, 'Why, a little wee thing.' Then the other pressed her still further; 'Well, *how* little?' to which the girl replied, unconscious of the poetry or the pathos of her comparison, 'As little as was the joy of my father on the day I was born.'"

MISSION-CIRCLES.

ACKNOWLEDGMENTS.

- MAINE. — *Ellsworth*. — "Cup-Bearers," .40; "Young Reapers," 20.
Bath. — "Little Rills," \$10.00.
- VERMONT. — *St. Johnsbury*. — "Mountain Gleaners," \$90.00.
- MASSACHUSETTS. — *Boston*. — Central Church, "Merry Workers," \$5.00; "Little Sunbeams," \$2.10.
Boston Highlands. — Eliot Church, "Eliot Star Circle," \$12.50.
Holliston. — "The Open Hands," \$150.00.
Millbury. — "Light-Bearers," \$3.55.
Pigeon Cove. — "Busy Bodies," \$59.31.
Springfield. — "Little Helpers," \$10 00.
Weymouth, East. — "Rivulet," \$8.25.
- RHODE ISLAND. — *Elmwood*. — "Elmwood Workers," \$28.00.
- CONNECTICUT. — *Darien*. — "Ox-Ridge Mission-Circle," \$2.00.
- NEW YORK. — *Flushing, L.I.* — "Macgregor Hall Gatherers," \$18.15;
 "Bird's Nest," \$2.85.
- PHILADELPHIA BRANCH. — *Washington, D.C.* — "Ivy-Leaves," \$80.00.
Montclair. — "Montclair Blossoms," \$10.50. *Baltimore*. —
 "Bees," \$150.00. *Philadelphia*. — "Carrier-Doves," \$6.00.
Orange. — "Orange-Buds," \$10 00. *Newark*. — "Dew-Drops,"
 \$41.00.
- CANADA. — "Two babies," \$1.00.
- MICHIGAN. — *Detroit*. — "Young Ladies' Missionary Circle," \$12.00.
- ILLINOIS. — *Evanston*. — "Little Towel-Hemmers," \$5.00
- WISCONSIN. — *Mt. Sterling*. — Gay's Mills Sunday School, \$3.41.
- IOWA. — *Sibley*. — "Sibley Helpers," \$2.09.

 "THE OPEN HANDS."

A FEW weeks ago I took up an old number of "The Echoes," and read an account of the formation of a mission-circle called the "Open Hands." Since that notice was written, I have learned to know and love these "Open Hands;" and it may interest others to hear, that, during the past year, they have not been idle.

Once a month, since last September, they have filled to overflowing the two parlors of our pleasant parsonage; coming with happy faces and busy fingers to work for the

missionaries; and both boys and girls making the mission-box ring with their pennies. All winter their interest grew and strengthened; and during the past week they have held a Strawberry Festival and Bazaar. I am sure you would have thought it a pleasant sight, if you could have looked in upon us that evening. Although the weather was unfavorable, there were no clouds within our bright chapel. The room was tastefully decorated with wreaths and crosses, vines and flowers, in great profusion. Over the flower-table, opposite the entrance, was the name, "Open Hands," in letters of evergreen, overarched with sprays of roses, and trailing plants; while on all sides the bright, smiling faces of the young saleswomen added not a little to the beauty of the arrangement.

And now we gladly send you, as the result of our simple but pleasant festival, the sum of a hundred and fifty dollars, accompanied by our prayers that God may accept and bless our efforts, and permit us to do still more for his cause in the years to come.

HOLLISTON, June, 1874.

ENIGMA.

BY M. E. G.

I AM composed of nineteen letters.

Little friends, do not be 3, 1, 4, 16, in joining the 10, 8, 9, 11, 17, army; for all the 7, 13, 14, 2, 11, is to be conquered in the name of 15, 6, 19, 18, 17, and for the glory of the 12, 1, 4, 5, 16, 9.

My whole is the motto of every true missionary. Is it yours?

ANSWER TO ENIGMA.

Willing Hearts and Willing Hands.

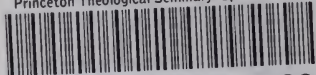
We have received correct answers to the enigma in the July number, from C. F. K., and N. B. II., Winchester, Mass.; A. F. M., Milwaukee, Wis.; and A. P. D. McGregor, Io.

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